

A

# REVIEW

OF THE

# STATE

OF THE

# BRITISH NATION.

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Tuesday, April 15. 1712.

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*Infamis Varillus ait quo deterior te ?  
 Loripedem rectus derideat, Ethiopem albus.  
 Quis tulerit Cracchos de Seditioe quærentes ?  
 Quis Calum Terris non misceat & Mare Cælo,  
 Si Fur displiceat Verri Homicida Miloni,  
 Clodius accuset Mæchos Catilina Cethegum ?*

Juven. Sat. 2.

**W**HEN I hear a sort of People among us, talk of Seditious Principles, Enemies to Monarchy, spawn of Rebellion, and the Disturbers of the Peace ; when I hear Mobbs and Tumults cry out of Seditious Whigs, and bloody Scots Episcopal People Rail at Persecution, and yet find among these very People, that they refuse to take Oaths of Fidelity to a just Prince, a Merciful Govern-

Government, and free Constitution; that they persecute, hate, and would destroy Queen, Government, Church and Liberty; I could not refrain reciting the above Animadversion of *Juvenal*, on the Wickedness of the Times he lived in.

We have had Wretched Clamours from the North, against the Establish'd Church of *Scotland* for Persecution; would the Ages to come believe, that these Things were spread by a Generation, who for 28 Years Persecuted that Church with such Cruelty, and to such a degree of Death, Torture, and Barbarity, that the ten Persecutions of the Primitive Church in their Proportion, do not exceed?

Why do we not let the Age know the Barbarous Treatment, which the *Presbyterians* suffer'd under these *Episcopal* Men, that the Aversion of the People there to them may be seen? For my part, I have conceal'd it, because I would not have such Bloody Things be remembered among us, and because I would contribute my Share to that healing Spirit, which, on making the Union, I was in hopes would have been promoted between the two Nations; but since the Work is begun on the other Side, and the *Presbyterians* must be blacken'd on all Hands, for Persecution, Cruelty, and what not; and this by those Sons of Blood and Barbarity, it is meet the World should know, that whoever Complains, they ought not to be the Men, *Loricpedem rectus derideat*; the Christian, the Merciful, the Gentle, may be the Men, but not the Bloody, the Barbarous, the Torturing, the Unmerciful.

Those that would therefore judge of the Reason, why the *Episcopal* Party in *Scotland* ought not to fall upon the Establish'd Church there, for Persecuting Principles, ought to be reminded of the Butcheries of the two last Reigns before the Revolution, how the poor People were handled; how, when glutted with Blood, the Court had inclin'd to Mercy, and the King had sent down a Reprieve for a great Number of the poor People taken, that Reprieve was kept back by a certain Person, some say a

Bishop, till the poor Men were all Executed: How when above Threescore had obtain'd the Mercy of Transportation, a Ship was hir'd to carry them for the *English Plantations*, which Ship being split upon the Rocks at the *Orkneys*, as some say, wilfully, the poor Creatures were lock'd down under the Hatches, and the Officers refus'd to let the Hatches be open'd, but caus'd them all to perish together; how when five Sailors ventur'd on Board to read up the Planks of the Deck, and thereby saved four or five of the poor People, tho' at the Expence of two of their own Lives, they were Threaten'd to be Hang'd for it — How the Soldiers had an Unlimited Authority to shoot upon the Road, every Man that would not Renounce the Covenant and pray for the King; and how many were so Murder'd, without giving them a Moment to pray to God: How Women were tyed to Stakes in the Water, till the Tide flow'd over them; Men Tormented with Boot and Thumkin, Tortures more exquisite than the Rack; kept waking 12 Nights together, stifled in filthy Prisons, and when led to Execution, their Hands cut off, their Breasts rip'd open alive, that the Heart has been seen to leap when held up by the Hangman — How the Trumpets and Drums have been made to sound at Executions, to prevent the poor Sufferers speaking to the People; good Women Executed with Whores and Murderers, that the People might not know them asunder, and might suppose them guilty of the same; others taken upon the place, only for Mourning with, or Comforting, or Praying for the dying Person, and their Questions of Tryal being put to them, viz. Will ye Renounce the Covenant, &c.? Will you say God bless the King? Upon Refusal, led out to immediate Execution, without any Time to prepare for Death.

These Things are true, or not; and since they are eminent Truths, and have abundant Witness, it is meet, unless this New Clamour stops, they should be no longer buried in silence, nor shall the World be kept any longer Ignorant of them, since



no other Way can be found to make these Gentlemen cease Slandering the Church of Scotland, here will be abundant Cause shewn, why the Presbyterians are averse to the Restoration of Episcopacy; why, on the Revolution they abolish'd it, and why they deprecate the Restoring it; the whole World will justify them, and Thousands of Prejudic'd People, when they hear this, will have their Eyes open'd, and learn to abhor both the Practice and the People.

The only Argument left in their Favour, is, that the People are for Episcopacy, and desire the Common-Prayer Book; this is the greatest Pretence and is the present Argument, which may be best answer'd by asking two or three Questions.

1. Do the Episcopal People, even those who are now Dissenters there, and have, by this late Act a Toleration, or Legal Liberty to set up, accept of it, cloe with it, or will they bear it?
2. If Episcopacy and Common-Prayer were the Peoples Choice, Why should the Nobility and Gentry, who are for it, use Violence to bring their Tenants over to it?

Now that these Things are true, let us enquire into the Fact; for the first, I refer to the Demonstration, viz. The Practice of the Dissenting Episcopal Meetings in Scotland, whose Ministers openly and Universally refuse it; and if they should offer to impose the English Liturgy upon their Hearers, tho' Episcopal, they would forsake them; nay, the offering to impose this Common-Prayer Book, is the Way to drive their Hearers into the Presbyterian Church; and as I have always said, and often in Print, this Toleration in Scotland will Ruin the Episcopal Interest there.

As to the Lairds, Heretors, Nobility, &c. using Violence with their Tenants, I shall give you the following proof, from a Letter I have by me, written in Answer to the *Last-Boys Story*, about the *Maire of Montross*; let any Man read it, and doubt alter if he can.

**B**UT now to what I propos'd, and first with Respect to what the Presbyterians call Lording it over Men's Consciences, which that Letter saith is chiefly design'd against the Ears of South-k and Pap-re, who have given their Countenance and some other Encouragement to the Meeting-House at Brechin, and then adds, that unless their being present at Prayers be thought to have such Authority, to be interpreted a Lording it over the Consciences of their Neighbours, there is not the least Shadow of that Complaint: Good Words, indeed, but the Mischief is, they are no true, for the Matter was this, some time ago, one Mr. Gideon Guthrie, a profess'd Jacobite, (and therefore acceptable to P—re, who is so too) came to Brechin and set up a Meeting-House, and the People in that Place generally being either Jacobites, or under the Influence of their Masters, frequented his Meeting-House; but he after some time, beginning by P—re's Influence, to Preach up the Ceremonies, that (as P—re expressly said) if they had got the Sour, they ought also to have the Sweet of the Union; severals again left the Meeting-House, especially after the Common-Prayer Book was publicly read in the Meeting House, about which Time, the E. of P—re was much troubled with the Emerod, which made many of the People that attended the Meeting-House say openly, that it was a just Judgment of God upon him, for setting up Dagon beside the Ark; and this coming to P—re's Ears, (tho' he was not able for near three Months after the English Service was set up, to attend it himself, no, not so much as once) he order'd his Ground-Officer (one of avenge upon his Tenants and Cottars, &c.) to go through his whole Ground within the Paroch of Brechin, and charge all his Tenants to attend the English Service punctually, and so be Answerable for their Wives, Children, Servants, and Cottars, that they attend also; Certifying them, that if they fail, or if they should go to Church, that they prepare to remove, against the 5th of May next: All this was done in November 1707.

Debenber

December last; and that it might be the more effectual, be got S——k to do the same; and yet notwithstanding this severe Threatening, and the servile State of all Tenants in our Country, who are little better than Slaves, some of the Tenants stood out, and were preparing for their Removal, and looking out for some other Place where they might live, which so enraged P——re, that he contrived old Claspers of Debts, owing, as he pretended, by their Fathers, to his Father, against some of the Tenants, and others of them were really in his Debt, and therefore next he sent to them

and told them he would hurry them out of House and Hold, for not attending the Meeting-House, which made some of them comply, and others that still stood out, are just now finding the smart of the Threatening, and if this be not a Lording it over the Consciences of Men, let Abel, or his Informer, tell me what it is.

Now if the Generality of the People in Scotland were Episcopal, What need was there of this Method to help make out the Majority? But I have much more of this to come.

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